تَلْجُ الصَّدْرِ لِإِيْمَانِ الْقَدْرِ

(1325 AH)

DIVINE DECREE
And
PREDESTINATION

By

A'la Hadrat

Imam Ahmad Rida Khan

Breillvi

(Rahmatullahi Alaih)

Translated by

Khursheed Ahmed *Saeedi*

(M.A. Comparative Religion & M.A. Arabic)

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Translator's Note

Praise be to Allah, the most Gracious and the most Merciful Who blessed me with another opportunity to translate this very valuable book of A'la Hadrat Imam Ahmad Rida Khan al-Quadiri (*May Mercy of Allah be upon him*).

The Urdu text of this book was actually a Fatwa in reply to a question asked by Sayyid Muhammad Muzaffar Husain of Mauza Katwarah, Awadhh District Khehri in India on 28th Muharram 1325 AH. The Urdu text is now found in volume 11 (pp. 187-199) of Fatawa Ridawiyyah published (in August 1994) by Rida Academy, Bumbai India; and in volume 29 (pp. 287-302) of Fatawa Ridawiyyah published (in August 2005) by Rida Foundation, Lahore Pakistan.

My studies of the Fatawa Ridawiyyah have shown that its text is not standardized. Neither its Indian publication (in 12 volumes) nor its Pakistani publication (in 30 volumes) should be followed without attention. Urdu text of the Fatawa Ridawiyyah seriously needs attention of such scholars who can clear all kinds of errors in it. For

this translation, I compared its two Urdu texts found in the above-mentioned sources. About thirty-seven differences were found. Although some of them are of the minor nature, some are surely grave. I tried to remain with truth according to my understanding of the Urdu text.

The Urdu text has neither subheading nor the table of contents. I have added them to help the readers.

Imam Ahmad Rida (*May Mercy of Allah be upon him*) has quoted twenty-two ayaat from sixteen surahs of the Qur'an in this treatise. Their translation has been taken from English version of Kanz-ul-Iman. I have given the references of these ayaat in the footnotes.

Many people helped me in this work. My younger brother Hafiz Muhammad Shafiq remained with me for the comparison of the text. Mr. Sarfraz Ahmad read the proof minutely as he did earlier. Mr. Abd-un-Nasir Latif (Scholar of Ph. D., specialization in Hadith, at International Islamic University, Islamabad) helped me in searching the references of the Ahadith mentioned in the Urdu text of the Fatwa. I thank them all and pray to Allah that He may bless them in this world and in the Hereafter.

However, my special thanks go to Ms. Fouzia Shaheen, lecturer in the department of English in the University of Gujrat. She read my translation work quite sincerely, carefully and minutely; and offered me very good suggestions. May Allah bless her with more abilities and strength for the dissemination of true knowledge. *Ameen*

No perfection and excellence is claimed in this translation. Sincere suggestions and constructive comments of the learned readers, for improving it, will be considered with respect and may be incorporated in the next publication.

Khursheed Ahmed Saeedi

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Islamabad

ثَلْجُ الصَّدْرِ لِإِيْمَانِ الْقَدْر

(1325 AH)

DIVINE DECREE *and* PREDESTINATION

بسم الله الرحمن الرحيم

Question[1]: What do the scholars of Islam say about the following issue? A Qur'anic ayat means, "O Muhammad! Do not guide these people any more because there is no Divine Wish of Islam for them; they will not embrace Islam." For the proof of each issue, there are many Qur'anic ayaat. So, how can a thing come into being against the Divine Wish? The meaning of the Divine Wish is Divine Will. When Allah willed a thing to happen, how could a man do against it? When Allah willed a man, before his birth, to remain disbeliever, how can he be a Muslim now? The clear meaning of يهدي مـــن يـــشآء is that only that thing will happen for which there is Divine Will. Hence, man is helpless. So, why should he be accountable in doing things? For when he gets guidance from Allah

[1] This question was asked on 28th Muharram 1325 AH by Sayyid Muhammad Muzaffar Husain of Mauza Katwarah, Awadhh District Khehri, India.

Almighty, he will at once adopt it. There is a marked difference between knowledge and will. Here the word من يشآء manifests His wish. So, why is man held answerable?

Subsequently, it becomes clear that when Allah wishes a man to be of those who will go to the Paradise, He guides him in the same direction.

Answer:

اللهم هداية الحق والصواب. ربنا لا تزغ قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمة إنك أنت الوهاب. ربِّ إني أعوذبك مـــن همـــزاتِ الشيطين و أعوذبك ربِّ أن يحضرون.

tr.: O Allah! Guide us towards the Truth and the Right. O Our Lord! Let not our hearts become perverse after You have guided us. And bestow on us Your Mercy. Surely, only You are the Bestower. O my Lord! I seek refuge in you from the Temptations of the Satan. And O my Lord! I seek refuge in You lest they come to me.

[**Man and the Prophets of Allah**]

Allah Almighty created man and granted him ear, eye, hands, feet, tongue and other parts of his body; and He not only inspired him the way to use them according to his

work but also made these parts of man's body his own obedient so that he may obtain benefits for himself and avoid the harmful things. Moreover, Allah Almighty raised the status of man by granting him the most significant gift of mind and wisdom, which ranked man above all creatures. Furthermore, He bestowed the mind with the power of perception and understanding man's different matters and affairs. The things like good and evil, advantages and disadvantages were not understood by outer senses. So, He did not leave him go without help and unaided by relying on his intellect alone because there were still millions of things which were beyond man's mental power. Actually, there was no possibility of apprehending them. In addition, the things and matters whose conception was possible, man's intelligence had no enough support to save it from mistakes and wrongs. Hence, Allah Almighty sent His Prophets and Messengers; revealed His Books; and perfected His blessings on man by clarifying quite minutely the good and evil aspects of each and every thing leaving no room for excuse and plea.

لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَي اللهِ حُجَّة بَعْدَ الرُّسُلِ[2]

tr.: so that mankind may not have any excuse against Allah after the coming of the Messengers.

Now, the way of Truth became brighter than the light of the sun. There remained no veil either on the guidance or on the delusion.

لآ إِكْرَاهَ فِي الدِّيْنِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ[3]

tr.: There is no compulsion in religion. Surely, the path of virtue has been separated from the erring.

[**Creatures and the Bestowed Abilities**]

Despite all these, to bring a nonexistent thing from nothingness into being i.e. to be a creator of a thing whether it is a person or an attribute, whether it is a deed or state is His job alone. He has neither given this ability to any one nor can any one obtain this ability by himself. All of the creatures are themselves nothing within their essence. How can a nonexistent thing bring another nonexistent thing into being? It is only His status alone Who is from His own Being the Real Being and the Absolute Being. Yes, He has set habits by His Mercy and

[2] Surah an-Nisaa (4): 165
[3] Surah al-Baqarah (2): 256

absolute autonomy that if a man intends something and moves his parts of body towards it, Allah Almighty creates it by His Will. For example, He blessed with hands; He enabled them to extend, to shrink, to rise up and to bend. He taught making a sword and its edge. He put the sharpness in that edge. He taught man how to take it; use it; and attack with it. He granted him intelligence to differentiate between a friend and an enemy. He bestowed him with the power to distinguish between good and bad. He clearly declared the goodness and evil of killing legally or illegally by sending the Shari'ah.

[**The Relationship between Divine and Man's Will**]

Zaid intended to take the same sword created by Allah with the hands made by Allah and with the power, created in those hands. It was lifted up with the permission of Allah. Zaid intended to strike it on Waleed's body by lowering it. It lowered with the wish of Allah and struck on Waleed's body. The things on which this strike depended were also given by Allah and the strike itself happened with the Will of Allah. Now, the cut on Waleed's neck will be created by this strike. This, again,

will also be by the creation of Allah. If He has not wished, the sword, not to say of its being lifted up, would not have been shaken by the power of not just Zaid alone but even by the power of all the men, jins and angels together. After being lifted up with His command, if He had not wished, it would not have bent as little as equal to the level of a hair even though the heavens and the earth with all of its mountains, after being made an anchor, were hung on the point of the sword. After bending with His command, if He had not wished, its contact to Waleed's body was impossible. After the contact with His command, if He had not wished, not to speak of the cut, it was impossible for it to make just an impression of a line on the neck.

It has been observed thousand of times in wars that swords struck a man but there appeared no scratch on his body; he was fired with several bullets but they vanished before reaching the target. Returning from the battle in the evening, bullets were found in hair of heads of the soldiers.

[**Kinds of the Results of Man's Will**]

So, all what occurred by Zaid was the outcome of the Will of Allah. Zaid's job during all this case was that he just intended the murder of Waleed and moved his hands, weapons and other parts of his body towards him. Now, if Waleed's killing is right in the light of Shari'ah, there is no blame on Zaid. Rather, he deserves a great reward and credit for he intended and moved his organs towards what Allah Almighty had guided through His Messengers and had told that it was according to His consent and pleasure. But if Waleed's killing was illegal, Zaid, undoubtedly, will be blamed and he will deserve a ruthless punishment for he intended such a thing that is in opposition of the Shari'ah and he moved his organs towards it despite the fact that Allah had declared His anger on doing such things through His revealed Books.

In short, an act of man is not done just by the will of man alone. Rather, it happens by the Will of Allah after a man wills to do it. If he wills a good and moves his organs towards it, Allah will create the good mercifully. But if he wills a bad deed and moves his organs towards it, Allah will create it after His indifference.

[**How Is Man Accountable?**]

There are two cups—one of honey and the other of poison. Allah has created both of them. He kept cure in honey and produced the destructive effect in poison. He sent the enlightened doctors. They told the people about honey and its benefits. They warned them regarding poison that it killed those who took it. The advice of these well-wisher honoured doctors reached in every nook and cranny of the world and approached to every man. On this, some took the cup of honey and ate while some people took the cup of poison and drank it. The hands of these people were also created by Allah Almighty. The power in their hands to take the cup and bring it to their mouth was also from Allah. The mouth, throat, the stomach and the ability in them to absorb and take it within them were all created by Him. Now, when the honey reaches their stomach, will they produce its benefit themselves? Or the honey itself will produce the benefit? No, never. Rather, to create the effect in it is also in His Hands only. If it is, it is by His Will. If He does not will so, no benefit will appear even though hundreds of kilos

of honey are eaten. Contrary to this, if He wishes, honey will produce the effect of poison. Similarly, will the people who drank the poison create effect of the poison in their stomach themselves? Or the poison will produce its effect of destruction itself? Never, not at all. Rather, it is in His Power. If it affects, it will do by His Will. If He is not willing, no effect will be there though many liters of poison is drunk. More than this, if He wishes, the poison produces the result of honey. Despite all this, those who ate honey are surely praiseworthy. Every wise person will announce that such people did the best. All should have done it. But those who drank poison deserve punishment. Every intelligent will declare that these misfortunate have committed the crime of suicide.

Look, from beginning to end, all that happened was according to the Will of Allah. All the instruments used in this task were of the creatures of Allah and they worked with His command. All of the courts, which have their share of wisdom, will declare that those who drank poison are criminal. Why do they do so? Neither have they produced the poison nor have they created the quality of

killing in the poison. Neither have they made the hand nor have they created the power in it to extend and lift the cup. They created neither the mouth and throat nor have they created the ability of absorbing and attraction in them; nor was going down of the poison from the throat possible by their will. Man drinks water and wants it to go down from the throat but by choking it gets out. The wish of man is not succeeding until He wishes who is the Manager of the whole universe.

Now, after getting down from the throat, there is apparently no personal role of the drinking man. Mixing up of the poison with blood and circulation of it with blood in the body and then reaching to the heart; and finally, making the heart rotten, any of the acts is neither with his will nor with his own power. There are many who after drinking poison regret and do their best to avoid the consequence but all is in vain. The poison shows its results. If the results were due to his will, they would have become canceled after he declined but it is not so. So, it is proved that his will is ineffective. But why is there questioning and chastisement of him? Yes, the reason

behind calling him to account is the same. Honey and poison were told. Through highly exalted doctors, their benefits and harms were declared. Hands, mouth, and throat were given in his control. Eyes to see and brain to think were also bestowed upon him. The same hand by which he took the cup of poison and drank it if it had been raised towards the cup of honey, Allah Almighty would have created its taking up until all of the acts since beginning till end would have been done with His creation and Wish; and, finally, result into benefiting him. But he did not do so. Rather, he extended his hand towards the poison and determined to drink it. Allah is in need of none in the universe. There is a habit unceasingly that as soon as man intends Allah creates it. He created lifting up of the cup, getting down of the poison from his throat and reaching to the heart etc. How can man be regarded as innocent and free from guilt? The presence of will, intention and power is so clear and self-evident that nobody can deny it except the insane. Every body knows the difference between himself and a stone. Every body understands that acts and movements like going here and

there, eating and drinking, sitting and getting up etc. are intentional. Everyone knows the difference between the motion given by man to his hand and the motion in hand due to palsy. Everyone knows that there is a clear difference between two movements—when one jumps upward and when he falls on the earth after his power finishes. Jumping upward was due to his own will and option. If he had not wished, he would not have jumped up; and now, after this movement comes to its end, falling on the earth is not according to his will and option. Therefore, if he wants to stop now, he cannot. Hence, the same will, the same power which every body sees in himself, when it is found with reason and intellect becomes the base of commands, reward and punishment, accountability and judgment.

This will and power, undoubtedly and definitely, have been created by Allah Almighty as man has been. As man could neither create himself nor could he make his eyes, ears, hands, feet, tongue etc. so he could not make his power and will for him. Allah Almighty made everything and gave him. However, to infer from this and assert,

"Since our will and power have been created by Allah, so we are like a stone and, hence, are not accountable and responsible", is profound ignorance.

[**Difference Between a Living and Non-Living**]

O my friends! What Allah has created in you is will and power. Now, are you possessor of will and power by their creation in you? Or you are helpless, compelled and forced? What was the difference between your motion and that of the stone? The stone has no will and power while you have been granted with this quality by Allah. It is very strange that the quality by which your motion has become different from that of the stone, because of the same quality you are supposing yourself like a stone. What a stupidity! Allah Almighty created our eyes and then gave light to them, and God forbid! Instead of being blind, we were able to see due to same light. Likewise, He bestowed us with will and power, and by virtue of these qualities, we were authorized to His Blessing instead of being compelled and helpless. Yes, it is a fact that every entity of power is of His creation and blessing. It is not by our own self. Therefore, sovereignty has been given to us.

We are not sovereign by our own ability. In this case, what is the problem? Neither is the status of man to be a sovereign nor it is necessary for him to be sovereign for reward and punishment. However, a kind of sovereignty is required which may be in any way. Its availability is self-evident.

If man is just, this explanation and elaboration is sufficient. The cup of honey is the obedience of Allah and the cup of poison is His disobedience. And the exalted doctors are the holy Prophets (*Blessing and Peace be upon them*) and the guidance is to get benefit from the honey which will be by the Will of Allah while the deviation from the right path is the harm of the poison and it will also be by His Will only. But the obedient will be praised and the arrogant will be condemned and punished being the criminal. Even then, as far as the faith is there, Allah will forgive them. All the praise be to Allah, the Lord of the worlds; His is the command and to Him will return all.

[**Divine Decree and Role of a Prophet**]

It has nowhere been forbidden in the Qur'an to guide these people. Yes, it has been said by Allah that guidance

and deviation from the right path all is by His Will. It has been discussed and, if Allah Wills, it will be more clear in following. He has pronounced:

إِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ أَ أَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ.[4]

tr.: Surely, those who are infidels, it is alike whether you warn them or warn them not, they will never believe.

Our Holy Prophet (*Blessings and Peace of Allah be upon him*) was sent as mercy for the whole world. It grieved him much when the disbelievers did not embrace Islam. This grief was to such an extant that Allah said to him:

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَي آثَارِهِمْ إِن لَّمْ يُؤْمِنُوْا بِهَذَا الْحَدِيْثِ أَسَفًا[5]

tr.: Then haply you will risk your life with grief after them if they believe not in this discourse.

Therefore, it was said for the satisfaction of the Holy Prophet that according to Allah's Knowledge those who will surely die on disbelief, God forbid, they would never believe whatever you do. So, do not be sad. That is why, Allah Almighty proclaimed that it was alike for them whether you guide them or not. He did not say, "It is alike

[4] Surah al-Baqarah (2): 6
[5] Surah al-Kahf (18): 6

for you." So, guiding is not something worthless. The reward of the Guide is on Allah whether the addressees accept or reject.

وَمَا عَلَي الرَّسُوْلِ إِلَّا الْبَلَاغُ الْمُبِيْن[6]

tr.: And the Messenger is not responsible but to deliver the message manifestly.

وَمَا أَسْئَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلاَّ عَلَي رَبِّ الْعَالَمِيْنَ[7]

tr.: And I ask of you no wage for this, my wage is only upon Him who is the Lord of the worlds.

Allah is fully aware, not since today rather since eternity, that so and so people will accept guidance; and so and so will be drowned in the ocean of deception. He, however, did not forbid His Messengers to guide the people so that those who are going to accept the guidance this should be source for them; and those who will not accept the guidance, the Divine evidence should be established against them, and the Divine evidence is substantial.

Ibn Jareer narrates from Hadrat Anas (*May Allah be pleased with him*), he said:

[6] Surah al-Ankaboot (29): 18
[7] Surah ash-Sho'ara (26): 109 etc

لَمّا بعث الله تعالى موسىَ عليه الصلوة والسلام إلي فرعون، نودي لن يفعل، فَلِمَ أفعل؟ قال فناداه إثنا عشر ملكاً من علماء الملائكة: إمضِ لِمَا أُمرتَ به. فَإِنّا جهدنا أن نعلمَ فلم نعلمه.

tr.: When Allah Almighty sent Hadrat Musa (*May Blessing and Peace of Allah be upon him*) to Pharaoh, he heard a voice, "O Musa! Pharoah will not believe." Musa (*May Blessing and Peace of Allah be upon him*) said in heart, "Then what is the benefit for me to go there?" On this twelve well-informed of the angels (*May peace be on them*) said to him, "O Musa! Go where you have been commanded to go. This is a secret. Despite many efforts, we could not know it."

However, at the end, the advantage of being sent there was seen that the enemies of Allah were destroyed; the friends of Allah were liberated from their slavery and torture; seventy thousand magicians fell down on the earth, prostrated Allah, and spoke all unanimously:

آَمَنَّا بِرَبِّ الْعَالَمِينَ O رَبِّ مُوسَى وَهَارُونَO[8]

tr.: We believe in the Lord of the Worlds Who is the Lord of Musa and Harun.

[8] Surah al-A'raf (7): 121-122

Allah was and is Absolutely Powerful to guide the whole world in a single moment without a Prophet and a Book.

وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ[9]

tr.: And if Allah has willed them he would have gathered them on the guidance. So, (O listener) never be from the ignorant.

[**World Of Cause and Effect**]

However, He made the world the world of cause and effect; and He has conferred to every of His blessing a different portion according to His Profound Wisdom and Foresight. If He had willed, man and other living creatures would not have felt hunger. Or if they had felt hunger, they would have been saturated by just taking His Holy name or just inhaling the air. Nobody would have suffered the hardship that is observed from tilling of the land to baking of the bread. But He wished this and created even in it countless difference. He blessed some people with so much income that millions of other people come to their door and are sustained by them; while some people constantly face starvation for many days.

[9] Surah al-An'am (6): 35

In short, there are wonders and miracles in each and every thing of such division and distribution.

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ، نَحْنُ قَسَمْنَا بَيْنَهُمْ[10]

tr.: What! Is it they who distribute the Mercy of your Lord? It is We Who apportion among them.

Whoever objects in His matters and says, "Why did He do so? Or why did He not do so?" is stupid, dull or the most ignorant religiously. Does he hear about His rank?

إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ[11]

tr.: Undoubtedly, Allah commands what He wills.

Again, it is His exaltedness that:

لَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ[12]

tr.: He is not questioned as to what He does, while they shall all be questioned.

[**Right of a Possessor on His Possession**]

Zaid bought one thousand bricks with certain money. He used five hundred of these bricks in a mosque while the rest of these were used to make the floor of toilets and washrooms and their stairs. Now, can anybody struggle

[10] Surah az-Zukhruf (43): 32
[11] Surah al-Maidah (6): 1
[12] Surah al-Anbiyaa (21): 23

with him and say that all of these one thousand bricks were shaped by the same maker, of the same mud, burnt in the same kiln and then bought by the same money. What was the special quality in those which he used in the mosque and what was the fault in those which he fitted in the place of filth and dirtiness? If any fool dares to ask him, he will surely say that he was the owner of all of them and he did with them as he wished. When this is the position of a worldly and temporary ownership, what about the True and the Real ownership? He is the Alone, Holy, Unique and True Master of us, our soul, property and wealth and the world. Who can raise any objection against His work or can oppose His commandments? Is anybody equal to Him or an officer on Him who can object Him by saying why and how? He is the Master General. None is partner with Him. He does what He wishes and He will do what He will wish. If a meek beggar, an inconsiderable person struggles with the Mighty King, he surely invites troubles to himself and misfortune surrounds him. Every wise man will say to that fool and bad-mannered to remain within his limits. When

it is quite surely known that the King is absolutely Just and He is Unique and Only in all the qualities of Perfection and Excellence, what is the need to interfere in His commandments?

گدائے خاک نشینی تو حافظا مخروش نظامِ مملکتِ خویش خسرواں دانند[13]

tr.: O Hafiz! You are a beggar living and sitting on the dust. Do not make a noise. It is the kings who know the systems of their kingdoms.

[**Divine Decree and Man's wisdom**]

Alas! What a pitiful state of a man is this! He is careful when talking about the worldly, temporary and false kings. However, he raises objections against the commands of Allah, the Real King. Not to speak of the kings, this man, when unaware, cannot understand the skill of his equal or expertise of the person who is at a lower level than his or still the talent of his slave or servant. Therefore, he will not know their work and job because he has no talent like theirs. If he has a little intelligence, he will never raise an objection on them. He

[13] This couplet has been taken from the collected odes of Hafiz.

will admit that such are the experts and masters of their fields; and my imagination cannot reach to that extent. In short, he will admit the inadequacy of his brainpower and will not say that their wisdom is faulty. Contrary to this, pondering upon the secrets of the Real Wise, the Knowing of all the hidden and open things and making objection on what is impossible to understand if it is not irreligiousness, it is insanity; and if it is not insanity, it is surely irreligiousness. *And we seek refuge in Allah the Lord of all the worlds.*

O my dear, knowing the reality of a matter is not necessary to believe in the Truth of that matter. All the people know that the magnet attracts iron towards it and the magnetized iron tends towards the Polestar. But nobody can tell the reality and secret of the phenomenon what is the relationship between this earthly iron and that heavenly star which is millions of miles away? And, how it is consciousness about the direction of that star? This is not the only wonder in the world. There are thousands of such marvelous phenomena in the world. Many of the great philosophers tried their best to know their realities

but they died without knowing them. This ignorance cannot help to deny the being of those things. Let a man tell us about his soul alone what this is. The thing to which he says "I", what is it? And what is that which when goes out of the body, there remains just a small heap of senseless and motionless dead body?

[**The Creator and the Creature**]

Allah Almighty announces in the Qur'an:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ[14]

tr.: But you cannot desire so, except only that Allah, the Lord of the Universe Wills so.

And He states:

هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ[15]

tr.: Is there any creator other than Allah.

And He affirms:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ[16]

tr.: Behold! His is the creation and command. Blessed is Allah, the Lord of the worlds.

[14] Surah at-Takweer (81): 29
[15] Surah Fatir (35): 3
[16] Suah al-A'raaf (7): 54

These Holy ayaat are quite clearly stating that it is purely His job to create something, to bring something from nothingness into being. None has any partnership with Him here. Also, He has the actual and real power. The wish of any person cannot work without His Wish.

And the same Master and Owner announces in the Qur'an:

ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ[17]

tr.: We penalized them for their contumacy. And, undoubtedly, We are the Most Truthful.

Again, He says:

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ[18]

tr.: And We did not oppress them but they wronged themselves.

Moreover, He declares:

اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ[19]

tr.: Do what you desire. Certainly He is Seeing your deeds.

Furthermore, He pronounces:

[17] Surah al-An'am (6): 146
[18] Surah an-Nahl (16): 118
[19] Surah Hameem as-Sajdah/Fussilat (41): 40

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا[20]

tr.: And say 'the truth is from your Lord. Then who so wills, let him believe and who so wills, let him disbelieve. Undoubtedly, We have already prepared for the unjust a fire whose walls would surround them.

There will be fire in all sides. He further says:

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ O قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ O مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ[21]

tr.: His associate devil will say: "Our Lord! I did not cause him to rebel, but he himself was in a great error." He (Allah) will say: "Do not quarrel before Me for I had already warned you of the punishment." The sentence passed cannot be changed with Me, not am I unjust to My servant.

These ayaat are very clearly teaching that it is man who does wrong with himself and reaps what he himself sows. He, undoubtedly, has the 'power' and 'will' to do a forbidden act. Now, a Muslim's belief is in all of the both kinds of ayaat. No doubt, it is Allah Who is the creator of man's deeds and acts. Unquestionably, man can do

[20] Surah al-Kahf (18): 29
[21] Surah Qaaf (50): 27-29

nothing without the Divine Will. Incontestably, it is man who does wrong with himself and deserves punishment due to his own wrongs and evil deeds.

[**Divine Decree Explained by Hadrat Ali**]

These two things cannot be placed together except when one believes according to the faith of Ahl-e-Sunnah. What is it? It is what has been taught them by the chief and master of Ahl-e-Sunnah, the leader of faithful Hadrat Ali Murtada (*May Allah honor him*).

Hadrat Abdullah ibn Ja'far Tayyaar narrates that one day the leader of faithful Hadrat Ali (*May Allah honor him*) was delivering his Khutbah, *sermon*, when a man, that was with him in the event of Jamal, stood up and said:

يا امير المؤمنين اخبرنا عن القدر فقال بحر عميق فلا تلجه قال يا امـــير المؤمنين اخبرنا عن القدر قال سر الله فلا تتكلفه قال يا امـــير المـــؤمنين اخبرنا عن القدر قال اما إذ أبيت فانه أمر بين أمرين لا جبر ولا تفويض قال يا امير المؤمنين إن فلانا يقول بالاستطاعة وهو حاضرك فقال علـــى به فاقاموه فلما رآه سل سيفه قد أربع أصابع فقال الاستطاعة تملكها مع

الله أو من دون الله وإياك ان تقول احدهما فترتد فاضرب عنقك قـــال فما اقول يا امير المؤمنين قال قل املكها بالله الذى ان شاء ملكنيها[22]

tr.: O leader of the faithful! Tell us about the issue of Divine Decree and Predestination. He said, "It is a deep Ocean. Do not place your feet into it." The man said, "O leader of the faithful! Tell us about it." He replied, "It is secret of Allah. Do not bear its burden by force." The man insisted and said, "O leader of the faithful! Tell us about it." At this he said, "If you do not follow what I said, listen that it is the issue between two issues. Man is neither completely helpless nor has he been given absolute power." Further, the man said, "A man, who is now present in this gathering of yours, says that man does deeds by his own ability and power." Hadrat Ali said, "Bring him before me." The people had that man stood up. When the leader of the faithful saw him, he unsheathed his sword about the length of four fingers and said, "Are you owner of the power for your deeds being a partner with Allah or are you possessor of the

[22]According to the Urdu text of this treatise in the Fatawa, this Hadith has been recorded in the "Hilyat al-Aoliyaa" compiled by Abu Nuaim and the chain of transmission of this hadith is: Imam Shafa'i narrates from Yahya ibn Sulaim, he from Imam Ja'far Sadiq, he from Hadrat Imam Baqer, and he from Hadrat Abullah ibn Ja'far Tayyaar, and he from the leader of the faithful Hadrat Ali al-Murtada (*May Allah be pleased with them all*). I tried to find it in the mentioned source but could not succeed. However, I found it in the "Kanz-ul-Ummal" included in the Maktabah Shamilah with no #1567 (vol. 1, p. 349).

authority independent of Allah? Beware and be warned! Do not say any of these two statements otherwise you will become an apostate and I will kill you." He said, "O leader of the faithful! Then what should I say?" Hadrat Ali said, "Say I have power given to me by Allah Who empowers me if He wills. I have no power without His wish."

So, this is the belief of Ahl-e-Sunnah that man is neither completely helpless like a stone nor is he absolutely powerful. Rather, he has a position between these two extremes. Its real knowledge is secret of Allah and it is a deep Ocean. May Allah Almighty send His countless blessings upon the leader of the faithful Hadrat Ali who solved these two riddles with the help of only two sentences.

A man asked him, in the same connection, "Do the sins also not happen without the Divine Will?" He replied, "Can anybody disobey Him and commit a sin by force?" That is, He Almighty did not will that the man should sin but he did commit the sin. In this way, man's will was more powerful! God forbid! As if God was like temporary worldly kings who though manage much to stop or capture the dacoits and thieves, they, however, being

cleverer succeed in achieving their targets. God forbid! In fact, Allah is the King of all the kings; He is the Real King; He who has Absolute Power is not like such kings. In His kingdom not a single particle can move without His permission.

The man confessed that with this answer Hadrat Ali put a stone in his mouth. He could say nothing more.

[**A Mu'tazalite and a Magi**]

Amr ibn Ubaid, a Mu'tazalite, believed that man's deeds were not according to the Will of Allah. He himself says, "No body could compel and force me to be silent as a Magian did. He was with me in a ship. I asked him, "Why do you not embrace Islam?" He said, "God does not wish." I said, "God wishes but the satans do not let you". "Then I am with the dominant partner", he replied to me.

Hadrat Ali pointed to the falsification of this dirty abomination and said, "If He does not will, can anybody, by force, disobey Him and commit a sin?" As far as the objection of the Magian is concerned, his example is like such a hungry man who is about to die due to hunger. The food is in front of him and he does not eat it. He says that

God does not will him to eat. If God had willed, he would have eaten the food. This stupid man will be told, "Where from have you come to know that God is not willing? From your abstention to eat? Let yourself start eating; and look eating will be done with the Will of God." Such an inverted idea can come only that person to whom death is controlling. In short, Hadrat Ali solved the issue and declared his decision that whatever happens cannot happen without the Will of Allah.

[**Reward or Punishment**]

The second thing that why is there reward and punishment? It was also resolved in the following way. Hadrat Imam Baqer (*May Allah be pleased with him*) narrates:

قِيلَ لِعَلِيّ بنِ ابى طَالِب إنَّ هٰهُنَا رَجُلاً يَتَكَلّمُ فِي الْمَشِيْئَة فَقَالَ يَا عَبـــدَ اللهِ خَلَقَكَ اللهُ لِمَا شَاءَ أَوْ لِمَا شِئْتَ؟ قَالَ لِمَا شَاءَ ، قال فَيمرضُكَ إذَا شَاءَ أَوْ إذَا شِئْتَ؟ قَالَ بَلْ إذَا شَاءَ ، قَالَ فَيُمِيْتُكَ إذَا شَاءَ أَوْ إذَا شِئْتَ؟ قَالَ إذَا شَاءَ ، قَالَ فَيُدْخِلُكَ حَيْثَ شَاءَ أَوْ حَيْثُ شِئْتَ؟ قال حَيْثُ شَاءَ.

قال وَاللهِ لَوْ قُلتَ غَيْرَ هَذَا لَضَرَبْتُ الَّذى فِيْه عَيناكَ بالسَّيْف ثُــمَّ تَــلا عَلِيٌّ: وَمَا تَشَاؤُونَ إلاَّ أَنْ يَّشَاءَ اللهُ هُوَ اَهْلُ التَّقوى وَاَهلُ الْمَغْفِرَة.[23]

tr.: It was said to Hadrat Ali (*May Allah be pleased with him*), "Here is a man who discusses the issue of Divine Wish." Hadrat Ali asked the man, "O slave of Allah! Has Allah created you for the purpose He willed or the purpose you willed?" He answered, "For the purpose He willed." Hadrat Ali asked, "Does He make you sick when He wishes or when you wish?" He answered, "When He wishes." Hadrat Ali asked, "Will He put you to death when He wishes or when you wish?" He answered, "When He wishes." Hadrat Ali asked, "Will He send you where He wishes or where you wish?" He answered, "Where He wishes." At this, Hadrat Ali said, "By God! If you had answered other than these I would have beheaded you."

[23] In the Urdu text of this treatise in the Fatawa, it has been told that Ibn Abi Hatim, al-Asbahani, al-Lalkai and Khal'i report this Hadith from Hadrat Imam Ja'far; he from his father Hadrat Imam Baqer (*May Allah be pleased with them all*). I found its two sources with the help of the Maktabah Shamilah. One is the tafseer "Ad-Dur al-Mansoor" by Imam Suyuti and the "Kanz-ul-Ummal". When compared, the text of this Hadith was not completely identical in these sources. The nearest text to what is in the Fatawa is that of the "Kanz-ul-Ummal".

Then, he recited the ayat, "But you cannot desire so, except only that Allah, the Lord of the Universe Wills so."

In short, He does what He wishes and He will do what He will wish. He did not consult you when He created you. Again, He will not consult you when He sends you. The whole universe is in His possession. And none can question from the Master about His domain.

[**Another Explanation by Hadrat Ali**]

Ibn Asakir has recorded a report narrated by Haris Hamadani. A man came to the leader of the faithful, Hadrat Ali (*May Allah be pleased with him*), and asked, "O leader of the faithful! Tell me about the issue of Divine Decree and predestination." He replied, "It is way full of darkness. Do not walk on it." He said, "O leader of the faithful! Tell me about it." He replied, "It is a deep Ocean. Do not step into it." He said, "O leader of the faithful! Tell me about it." He replied, "It is Allah's secret. Do not open it." He said, "O leader of the faithful! Tell me about it." He replied, "Did Allah create you as He wished or as you wished?" The man answered, "As He wished." He asked, "So, will He use you as He wishes or as you wish?" The

man answered, "As He wishes." He asked, "Will He resurrect you on the Day of Resurrection as He wishes or as you wish?" The man answered, "As He will wish." He asked, "O Questioner! What do you say 'there is no might and no power except who?'" The man said, "Allah the exalted." Hadrat Ali asked, "Do you know its meanings and interpretation?" The man said, "The knowledge which Allah had granted to you, the leader of the faithful, please teach me something from it." He said, "It means not only the power to obey but also the energy to disobey have been granted them none but by Allah."

After this, he said, "O Questioner! Do you have authority of your work with Allah or without Allah? If you say that you have power without Allah, you are not in need of Allah's Will. You will do what you wish with your own will, no matter Allah wills or does not will. And if you think that you have authority above Allah's, you claim a partnership with Allah in Allah's will." He further said, "O Questioner! Undoubtedly, Allah causes grievous loss and it is Allah Who provides remedy. Thus, the sickness and its cure both are from Allah. Tell me, have you

understood the Command of Allah now?" The man said, "Yes." At this Hadrat Ali told the audiences, "Your brother has now become Muslim. Stand up and shake hands with him." Then he said, "If such a man comes to me who believes that man is the creator of his acts and deeds and he denies the occurring of obedience and disobedience with the Divine Decree, I will continue drawing his neck till the veins of neck are cut because they are the Jews, Christian and the Magus of this Ummah."

He mentioned the Jews because on them is the Anger of Allah; and he mentioned Christians and Magus because the Christians believe in three gods and Magus believe in two creators—the Yazdan and Aharman. They believe in countless creators in that all of the jins and men are being declared the creators of their own acts and deeds by them. We seek refuge in Allah the Lord of all the worlds.

[**Concluding Remarks**]

This is a brief discussion about the issue. Nevertheless, it is sufficient, adequate and decisive. If Allah wills, the

seekers of Truth will find it guiding; and guidance is in Allah's hands alone.

All Praise is to Allah Who is the Holy, the Exalted and Knowing the best.